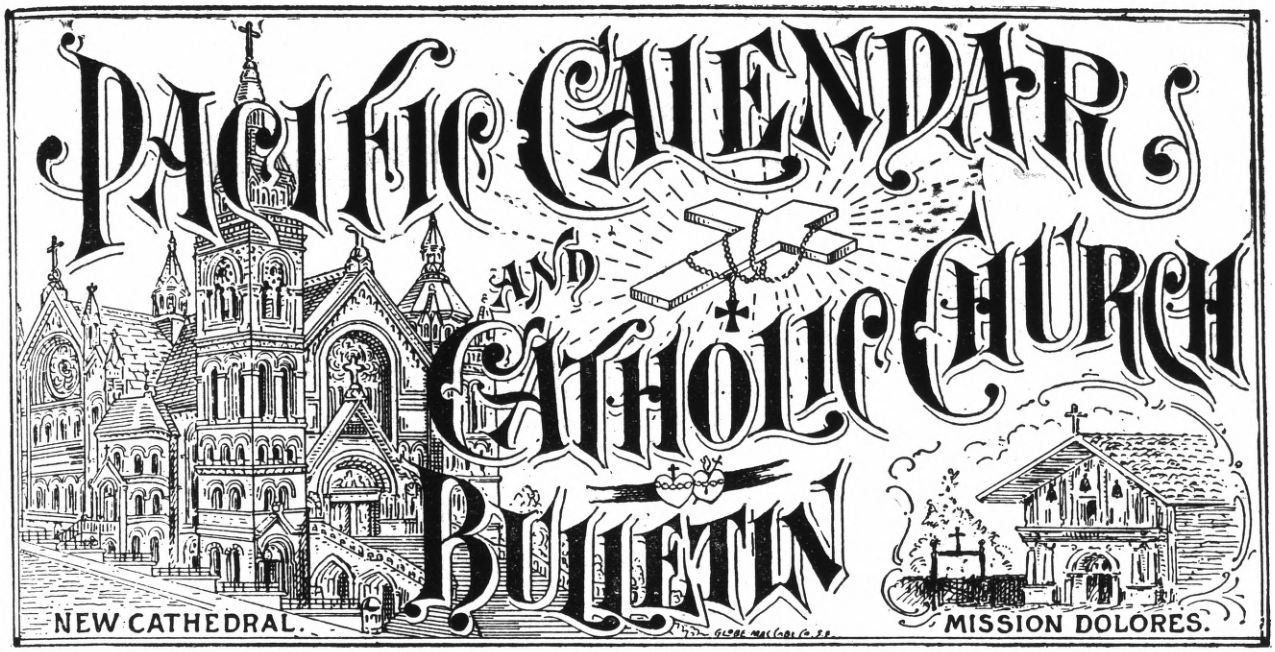

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VOL. V. SAN FRANCISCO, CAL., FEBRUARY, 1896. No. 2.

THE AMERICAN TORIES IN OUR PRESENT CONTROVERSY.

A great many easy-going citizens not well acquainted with the history of our Republic have been considerably astonished at the treasonable attitude assumed by a certain element of our people and by the papers that cater to their sentiments. In various parts of the United States, but principally in the Atlantic States, a large number of Protestant ministers, college professors and others have substantially declared themselves and prefer the English to the American side in any dispute between the two nations. The mass of our citizens have probably labored under the impression that the Tories were an insignificant clique of traitors in Revolutionary days, and that with the end of the Revolution the Tories disappeared altogether in some mysterious way, and, at all events, did not leave descendants with an inheritance of a greater love for England than for America. But it is about time that the great body of Americans recognized the disagreeable fact that the Tories formed more than one-half of the well-to do Americans of Revolutionary times, and that instead of disappearing after that epoch, they have perpetuated themselves and their sentiments in a large proportion of their descendants, and that their numbers have gone on steadily increasing both by means of these descendants and of the accessions from later English immigrants and their progeny. The Federal Congress has to reckon with the Tories of today in case of any contest with England, just as the Continental Congress had to do.

It is true that the Tories do not comprise the half of our population now as they did in the Revolution. Numerically considered, they form a small fraction of our entire seventy millions, most of whom are either descended from those on the patriotic side at that time or belong to later comers not related by any ties of blood or sympatey to England. Yet it is a fact that these latter-day Tories enjoy an influence in many things entirely out of proportion to their numbers. A few instances will illustrate this. The oldest and best-known publishing house in the United States belongs to a family whose ancestor was a pronounced Tory during the Revolution and was the official printer at that time for the British authorities. The general tendency of the publications of that house has always been to diffuse the idea of American subserviency to England, as the "mother-country." The *Evening Post* of New York, perhaps the most persistent organ of the Tories, was founded and for many years directed by William Cullen Bryant, the son of a bitter and active Tory in the Revolution. The sentiments of the *Evening Post*, as between the United States and England, are, as might be expected from its ownership and its consistent course, those that would have been held by its founder and his father. One of the most powerful influences in Harvard University for years, an influence that during all those years was felt also in American literature, was the late James Russell Lowell, who lived in Cambridge in the same house in which his Tory grandfather had sulked whenever success seemed to crown the patriot cause. A great many of the old and wealthy families in these Atlantic States, from Boston down to Charleston, treasure the traditions of Tory sentiments and transmit them to their children. Now this is a disagreeable fact and a possible danger that it will not do to ignore. It is to be hoped that we shall not be compelled to go to war with any nation; but if necessity should bring us into armed conflict with England, the great mass of the American people who sincerely detest the policy of England and would rather go to war with her than with any other nation must put themselves on guard against this element of possible danger at home. The best precaution now would be to use all possible means to cultivate amongst the rising generation a spirit of sincere and thorough love of our country and institutions, and a love so deep as to be sensitively jealous of any manifestation of affection for other powers, and particularly for that most constant and natural rival, England.

Our true attitude towards England should be one of self-respect and firmness. Mr. Theodore Roose-

velt of New York, writing recently to a Harvard publication in reference to the Tory utterances of some of the professors of that university, said:

"Not the least of his (John Quincy Adams') services was his positive refusal to side with the majority of the cultivated people of New England and the Northeast in the period just before the war of 1812, when these cultivated people advised the same spiritless submission to improper English demands that some of their intellectual descendants are now advising. * * * The stockjobbing timidity, the baby kind of statemanship which is clamored for at this moment by the men who put monetary gain before national honor, or who are still intellectually in a state of colonial dependence on England, would in the end most assuredly invite war. A temperate but resolute insistance upon our rights is the surest way to secure peace."

This is real "common sense" and true patriotism.—*Catholic Standard and Times.*

YOUNG DEBATERS.

The Philhistorians of St. Ignatius College to Extend Their Scope.

A new departure has been made in the regulations governing the membership of the Philhistorian Debating Society of St. Ignatius College. Heretofore it has only been opened to the students of the advanced classes. Now it is proposed to admit to membership recent graduates of St. Ignatius College and former students who were pursuing their studies.

In order to accommodate the new members it has been decided to hold the meetings every Thursday evening in the college hall on Van Ness avenue. Rev. Henry Woods, S J., has been appointed president, and the following officers were elected: Vice-president, Robert H. Richards; Secretary, Frank H. Morton; Treasurer, George G. Fox; Librarian, Milton B. Lennon; Censor, William P. Barry.

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READING CIRCLE LECTURES.

A Course to Be Opened at Metropolitan Hall for Two Weeks.

Under the auspices of the San Francisco Educational Union, the name which the various reading circles connected with the Catholic Churches of this city assumed last September, a series of lectures will be given during the spring by noted preachers of the Catholic Church. The lectures will be given at Metropolitan Hall. They commenced on January 27th. Four evenings of each week will be devoted to lectures.

The plan of the Educational Union is similar to that in vogue in the common schools of the East. In addition to the lectures, papers will be read by the members of the various circles connected with the Union. These embrace St. Mary's Reading Circle of St. Mary's Cathedral, Montgomery Circle of Holy Cross Parish, Faber Circle of St. James' parish, St. Thomas Aquinas Circle of St. Peter's parish, Archbishop Riordan Circle of St. Charles' parish, Ignatian Circle of St. Ignatius Church, and Junipero Serra Circle of old St. Mary's on California street. The following is the program:

January 27th—First week of the meeting—"The Temporal Power of the Pope," by Very Rev. J. J. Prendergast, V. G.; January 28th, "The Church and the Republic," by J. F. Sullivan; January 29th, open session, to be participated in by members of the circles; January 30th, "A Trip Through the Holy Land," by Rev. P. J. Cummins; January 31st, "The Missions of California," by Bryan J. Clinch; February 3d, —Second week of the meeting—"The Infallibility of the Pope," by Rev. P. C. Yorke; February 4th, "Some Barbarians of the Nineteenth Century," by Frank J. Murasky; February 5th, open session by members of the circles; February 6th, "Church and Civilization," by Rev. Philip O'Ryan; February 7th, "Reunion of Christendom," by Rev. Charles A. Ramm; February 10th—Third week of the meeting—"Religious Communities," by Rev. Henry H. Wyman, C.S.P.; February 11th, "English Catholic Literature," by Rev. James McDonald; February 12th, open session by the members of the circles; February 13th, "The Church and Architecture," by Frank T. Shea; February 13th, "The Church and the Scriptures," by Most Rev. Archbishop P. W. Riordan.

The lectures to be given by Rev. P. J. Cummins and Frank T. Shea will be illustrated by stereopticon views. Three nights of the meeting will be devoted to the programs of the circles. Admission will be by invitation.

No Business Wants the Toper.

A young fellow who is rising above the level to which intoxicants early brought him and seems likely to join the ranks of useful men ere long makes a good point in a recent letter to a friend: "I am getting strength and trying to get where in a year or two they will not look on me as a person who is not likely to stay sober, but rather as one whom they can have confidence in. A drunkard has up hill work of it in business. The fact is, no business wants him unless it is the saloon, and the saloon keeper can make so many to order that I guess he is not particular in catering to a confirmed toper. There is not so much profit in that kind of a man as in a young fellow just starting."—Watch Tower.

THE JEWS AND THE A. P. A.

Replying to the accusations that Pope Leo encouraged the anti-Semitic outbursts in Austria, the Memphis *Catholic Journal* says: "The *Spectator* is well aware of the fact that the Hebrews have been hunted and persecuted in nearly every country on God's earth with the exception of Catholic Ireland, and if the A. P. A.'s ever gained power in this country the next ones to feel the lash of bigotry now cracked over the head of Catholics would be the children of Israel who are now, to quote our contemporary, enacting the role of passive attitude. No, the *Spectator* is wrong. The charges it makes against Leo XIII. are unfounded, for in his great Christian spirit of loving charity he includes Jew and Gentile."

WHEN a gentleman speaks coarsely he has dressed himself clean to no purpose. The clothing of our minds certainly ought to be regarded before that of our bodies. To betray in a man's talk a corrupt imagination, is a much greater offence against the conversation of a gentleman than any negligence of dress imaginable.—Spectator.

OUR MULTI-MILLIONAIRES AND THE MORAL CODE.

The recent marriage of two New York multi-millionaires, each having a living spouse from whom a divorce has been obtained with no credit to the newly wedded pair, has added one more to the innumerable marital tangle in which these families and others connected with them have been involved. From first to last it has been an unsavory, scandalous, wholly foul condition of affairs. There is but one pleasant aspect of this latest addition to the nasty mess, and that is that the Episcopalian Bishop and his subordinate clergy refused to be drawn into it so as to give a religious sanction. To make use of an overdone phrase, this does, apparently, mark a step in advance on the part of the Episcopalian clergy in the assertion of a determination to uphold, as far as their influence goes, some at least of the fundamental moral principles of the marriage tie. For once, it is cheering to observe, money could not purchase everything. These products of corrupt and insolent money-bags were compelled finally to call in the Mayor of New York to give the legal sanction to the tie that had been refused by the ministers of religion.

One is tempted to exclaim, What an excellent thing it would be if the Episcopalian clergy generally, and the other Protestant clergy as well, throughout the country, would imitate the example of Bishop Potter and his subordinates! And then comes the temptation to exclaim: Why was not the line of conduct of these honorable men in refusing to marry divorced persons, separated from their original spouses because of their own wrong, adopted earlier —years ago, generations ago? Such abominable marriages would, from the Catholic point of view, be altogether impossible. What we mean is that much of the evil might have been averted if the Protestant clergy had acted merely in conformity with the declaration on the subject so often put forth by the official conventions of the several Protestant sects. The official Protestant morality as to marriage as declared in these conventions is a very easy morality, indeed, at the best, but even this has not been enforced. With these sects, their labored and sententious pronouncements in this matter have proved in the practice of most of them to be, as Hamlet said, "words, words, words," or, as Horace put it, *vox et prœterea nihil:* mere sounds.

Certainly Protestantism is a complete failure as a moral force if one judges it by its performances, and not by its declarations. The marriage tie and rigid faithfulness to it constitute the real basis of society, and if Protestantism has no influence for good in these respects, what else can be said of it than that it is a mere sham and pretense. Of course it is a fact that Protestantism began with the desecration of the marriage tie, with the sacrilegious union of Luther and a nun who had already voluntarily vowed themselves to a life of celibacy in the cause of religion, and the series of marriages and murders indulged in by Henry VIII. If, in spite of these ominous beginnings, and of the wrong official teachings of the Protestant sects, the great mass of decent Protestants have manifested, in theory at least, a repugnance to divorce, it has been because the Catholic sentiment of marriage has survived among them as individuals. Yet it is a bitter fact that this sentiment is each generation becoming weaker among Protestants. Between 1867 and 1888—twenty years—the number of divorces granted in the United States increased from ten thousand to twenty-five thousand, entirely out of proportion to the increase of population. Or, to put it in another way, the proportion of American divorces in 1870 was one to every 3,517 marriages, and in 1880—ten years after—it had increased to one to every 2,051. These figures are from a recent discourse of Professor Felix Adler, a rationalistic Jew of New York. What the increase has been since he does not mention, but it is fair to presume that the acceleration has kept up. But these figures do not, after all, tell the truth, as they are based on the whole number of Catholic marriages, and Catholics have nothing to do with divorce.

Cannot our Christian-minded Protestant friends see the necessity of returning to the Catholic position on the indissolubility of the marriage tie from which the errors of Protestantism led their ancestors away in the long past? It is idle to talk of morality so long as the marriage tie is treated as a personal contract, merely for the convenience or pleasure of the parties to it. It is a sacred union, a sacrament of divine origin, for the good of the parties and for the good also of religion and the commonwealth. So long as lasts the old Protestant denial of the sacramental character of marriage, the scandalous episodes of multi-millionaire society will go on increasing and will be imitated down through all the grades of wealth to the impecuniousness of the gutter.—Catholic Standard and Times.

NATURAL SCIENCE AND RELIGION.

We often hear it said by the opponents of our holy religion that there is a conflict between science and religion, and that as science advances the claims of the Catholic religion are proved untrue and absurd. Let us hear what a modern scientist, tho extraordinary professor of the faculty of philosophy in the German University of Tubingen, says concerning this subject in his inaugural address on chemical elements: "Chemistry has offered us thousands of organic elements, but never one which contains within itself the breath of life; the vital force, which forces them to arrange themselves into protoplasms and cells, the first condition of all life is still a mystery to us. Even if life were explained to us in all its manifestations, if to the unity of force were added the unity of matter, and both were recognized as having a like origin, they would still remain, in the impossibility of their production, as incomprehensible and wonderful as the immensity of space and the eternity of time. What Bacon said of philosophy we may apply to our science: A little knowledge of science draws man away from religion, and much knowledge leads him back to her."

Such an honest and conscientious confession from a chair of modern science is pleasing and makes one feel good. We are almost tempted to conclude from it that many of the students of science at the present day have acquired very little scientific knowledge since many of them were drawn away from and not back to religion. *True* science *always leads to God*, the foundation of *all* science.

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THE WORKS OF LENT.

Besides the abstinence which is imposed upon us by the Church during this holy season in order to oblige us to do penance for our shortcomings, there are other pious works, too often disregarded, which chime in perfectly with the spirit of this acceptable time. The first of these is Almsgiving. Upon this God even in the Old Law has set the seal of his approval. When about to leave the home of the older Tobias, the Archangel Rachael, to engage the pious household in their well-doing, said: "Prayer is good with fasting and alms, more than laying up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." But the Master recommends this peculiarly Christian practice even in stronger words of recommendation: "Whatsoever you do to the least of these, my brethren, you do it to me." When, therefore, acting from a motive of religion, and not from mere human impulse, we give food to the hungry, or drink to the thirsty, or clothes to the naked, or shelter to the shelterless, he looks upon it all as done to him, because the poor are also brethren and especially dear to him; for he was hungry and thirsty, and without shelter, as he himself declares "the foxes have their holes, and the birds of the air their nests, but the Son of Man hath not where to lay his head." Who among us would be so hard of heart as to deny the Master's request for food and shelter?—*San Jose Calendar.*.

Lent begins on Ash Wednesday, February 19th, and ends on Easter Sunday, April 5th.

GO EARLY TO CHURCH.

In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun, it is wholly because of an unreasonable fear of spending too much time in the house of God, else why the studious care which people take of leaving their house with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly about coming some minutes "before the play begins" at places of amusement. They waste ten minutes thus "lost" otherwise during the day. But is the time that a Christian spends in church just before the service really lost? The expected answer is, "By no means."

A sterling Catholic has expressed the opinion that five minutes reflection and self communion before the priest comes to the altar are productive of the best spiritual results. The practice of reaching the church five minutes before the services have begun and spending the time in strictly religious reflections—powerfully assisted by the associations of the place—has always prepared an excellent disposition for assisting at the sacred ceremony that ensues.

This Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition before the sacrifice of the Mass. The five minutes of preparation before "church begins" have, he thinks, doubled the spiritual advantages to him of the half-hour or hour that ensues.

REMOVAL.

The office of the PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN has been removed from room 70 to room 83 St. Ann's Building, fourth floor. Communications, etc., can be left in our box at the foot of the stairs in the entrance.

Be not astonished if Jesus Christ gives you a share in his sufferings, that he may give yon a share in his glory, and if he allows you to feel some of the many thorns that pierced his head. Is it to be maltreated, to be treated like Jesus Christ?—*Bossuet.*

A GOOD SUGGESTION.

It would be almost impossible to estimate the number of people who daily pass the door of our Church. It would not be so difficult to count those who turn aside and enter within for a few minutes' prayer. Some few of our people have the good custom of paying a little visit to the Blessed Sacrament on their way home from work. And these are not what are called "pious" people, but good, plain, ordinary, every-day Christians like yourself. Why are you not one of them? Probably because this is the first time that it has been called to your attention. It is not going to take up much of your time, five minutes can surely be spared from your long day. Neither is it going to inconvenience you any, for you would pass the door of the church anyhow. All the long day, while you were in your office or in your shop, Jesus Christ, your Savior, was on the altar anxiously waiting for you to visit him. All of us have some needs, and he is but too willing to grant them to us if we but come and ask him. Perhaps during the day we have suffered insult or injury. Why not come to him in the evening and receive the consolation which can heal any wound the world can inflict? Give this little devotion a trial, and I will promise you that when you leave the church and face out into the great noisy world it will be with a strength and courage that will quite surprise you.—*Paulist Calendar.*

Why is it, a contemporary asks, that Protestant clergymen so generally as in the late instance over Venezuela, lift their voices for our possible enemies? The Protestant pulpit was largely against war, on the score that we ought not to fight our "dear cousins." But we fought them twice and whipped them. In Revolutionary days the Protestant pulpit was with rare exceptions on the side of the enemy; and denounced "the war for independence" as a wicked rebellion stirred up by the Irish, a plot encouraged by "Papist" France. History repeats itself. In the present dispute President Cleveland issued his message on the Monroe doctrine as a trick to please the Irish, and the A.P.A. idiots saw in the whole movement a deep conspiracy to place the Pope on the throne of the United States! "What fools these mortals be."

GLORIES OF OUR CHURCH.

In the course of a sermon preached in Plymouth Church, Brooklyn, recently, Dr. Lyman Abbott said:

"The difference between the Roman Catholic and the Protestant are wide and fundamental. . . . But there are some things I have not forgotten; I have not forgotten the services of the Benedictine monks who traveled over Europe, establishing schools and laying the foundations for seminaries and colleges; I have not forgotten the sacrifices of Roman Catholic missionaries who could be deterred by no burning heats and no frigid zone from bearing, after their own manner, the message of the Gospel of Christ to the people that were in darkness; I have not forgotten the preaching of the Franciscan friars who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their gospel the foundation of freedom, civil and political, as well religious; I have not forgotten the Roman Catholic tutor and instructor of that Simon de Montfort who may also be called the founder of the English Parliament and so the creator of the American Constitution; I have not forgotten the Brothers and Sisters of Charity who are leading the world in their self-sacrifice, their generosity, their devotion, their good work; I have not forgotten the Roman Catholic hospitals in this city, nearly all of whose surgeons are Protestants, or at least non-Catholics, and whose doors swing as readily to let a Protestant as a Roman Catholic enter. At Gettysburg, in the critical moment of that critical battle, a regiment was made up of Roman Catholics was ordered to charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment, and then came the commanding 'Charge,' and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than the Roman Catholic regiment?"

What in the world is "Unsectarian" Christianity? We know of no analogy for it unless it be a dead lion. Christianity can neither be sectarian nor unsectarian; it must be Catholic to be at all.

All the Wednesdays and Fridays of Lent are Fast Days.

CATHOLIC LADIES' AID SOCIETY

The Grand Secretary of the Catholic Ladies' Aid Society has removed to room 75 Donohoe Building, Taylor and Market streets.

The regular meeting of the Board of Grand Directors will take place February 19th, 2 p. m.

Quarterly reports, ending February 1st, will be due at the office of Grand Secretary February 14th.

The new visiting schedule of the City Branches of the C L.A.S. for the City and County Hospital and Almshouse for the year 1896 is as follows: January, Branch No. 2; February, Branch No. 4; March, Branch No. 8; April, Branch No. 9; May, Branch No. 10; June, Branch No. 11; July, Branch No. 12; August, Branch No. 18; September, Branch No. 19; October, Branch No. 20; November, Branch No. 25; December, Branch No. 2.

The members are requested to visit these institutions as frequently as possible. Paper and books always acceptable.

Branch No. 9, of the St. Charles parish has submitted the following report: Receipts, $326 45; disbursements, $235 40; articles of clothing received, 95; distributed, 61; number of visits to needy, 55; visits to sick, 17; aged persons found home, 1; persons found employment, 7; individuals assisted, 6; families assisted, 20.

PREPARING TO CELEBRATE.

Young Men's Institute Plans for Washington's Birthday.

Washington's birthday, February 22d, will be celebrated by the members of the Young Men's Institute in this city as well as all over the coast as Young Men's Institute Day. Each local branch of the order has appointed delegates to form a joint committee to take charge of the arrangements. This committee has met and elected as its chairman Robert Tobin of Pioneer Council 1; Vice-chairman, Samuel Haskins of Columbia Council 55, and Secretary-treasurer, John F. Callaghan of Washington Council 4.

The exercises at Metropolitan Hall will be rendered as attractive as possible. Rev. Father Clarke, the well-known Paulist, will deliver the address. Father Clarke possesses considerable ability as a speaker, and his address on this occasion will be of special interest from the fact that he is the grand son of one of the Revolutionary soldiers, associated with Washington himself.

THE MISSIONARY SPIRIT STILL LIVES.

It was a story of severe trials and adventures among the natives of icy Alaska which a member of the Jesuit order told in a Catholic Church here last Sunday. He described the life of the Jesuits and the Sisters who have carried their faith to the Yukon river and the shores of Bering Sea. They become Eskimos, build huts, wear the Eskimo dress, eat seal flesh or frozen meats, endure all the hardships of the Arctic weather, and have communication with the outer world but once a year. They carry a knowledge of Catholicism to the pagans, teach them to sing in Latin, and make them acquainted with civilization. Archbishop Seghers was murdered there by a madman, but recruits for the mission can always be obtained.

It is a noble tale of suffering and of bravery for the sake of religion. Self-sacrificing women and men, truly, are these missionaries in Alaska. Their labors remind us of those of the early French missionaries in the wilds of Canada and in the frosty regions beyond Hudson Bay, though we must say that the climate of Alaska is even more trying at some seasons than that of upper Labrador.

We hear so often that we live in an age of selfishness, mercenariness, and earthly mindedness that it is invigorating to learn of the Jesuit missions on the Yukon. There are men and women of our generation who are as ready to brave the tropics or the pole, the jungles or the deserts, for the sake of their religion, as ever were the men and women of any other generation of our race.—New York Sun.

The St. Elizabeth Sewing Society of St. Mary's Cathedral, composed of the ladies of that parish, who meet once a week and distribute the result of their labors among the poor, has presented its report for the year. During that time 1918 garments were distributed to the poor. The receipts for the year were $398 06, and $330 65 were expended in charity.

Send us a subscriber. 50c a year.

THINGS WE HOPE TO SEE IN THE NEW YEAR.

We hope to see an increase of devotion to the Sacred Heart of Jesus and to the Blessed Virgin Mary among the members of our congregation.

We hope to see peace, contentment, a sufficiency of the world's goods and God's blessing shining upon the home of every member of the congregation.

We hope to see the remaining debt on the parochial school paid.

We hope to see every Catholic child, of school age, living in our parish, attending our parochial schools.

We hope to see the Sunday "Dress Parade" abolished. The "Dress Parade" is conducted, for the most part, by young men who have not been to any Mass on Sunday. We suppose in kindness that their intention is to display either their Sunday linen, new neckties, or what they deem their *manly beauty*. The "Dress Parade" has become exceedingly offensive to the members of the congregation.

It has been noticed that whilst services are going on in the church not a sight is to be obtained of any of these youths who form the "Dress Parade," but, the moment the services are at an end, they come streaming from every direction along the streets to take up their position in file at the edge of the sidewalk in front of the church.

Where do they come from? Is it from the shelter of the closed saloons or from some other resort of the kind? At nighttime, the members of the "Dress Parade" are joined by crowds of boys of the ages of 14, 15 and 16, many of them schoolboys, whose unworldly wise parents permit to roam the streets at night, because *their* boys, in their opinion, are too virtuous to suffer harm. Some of these boys are permitted to leave their homes under the pretext that they are going to Night Service. Instead of attending Church, the lads loiter about the streets, and then at the close of services they join the "Dress Parade," to become a nuisance to the congregation.—*Jesuit Calendar.*

CHRIST beaten with rods, crowned with thorns, bruised with stones, fastened to a cross, filled full with reproaches, is still unmindful of these torments, and says "Father, forgive them."—St. Bernard.

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FUNNY ADS.

Curiously worded advertisements, which are funny without intent, are more common in the London papers than in American publications. An English periodical offered a prize recently for the best collection of such announcements, and the following is the result:

"Furnished apartments suitable for gentlemen with folding doors."

"Wanted, a room by two gentlemen about 30 feet long and 20 feet broad."

"Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzle."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"A boy wanted who can open oysters with a reference."

"Bulldog for sale; will eat anything; very fond of children."

"Wanted a boy to be partly outside and partly inside the counter."

"Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and bone handle."

"Wanted, good boys for punching."

"To be diposed of a mail phaeton the property of a gentleman with a movable headpiece as good as new."

The last is a copy of an inscription painted on a board which adorned a fence in Kent: "Notis: If any man's or woman's cows get into these here otes, his or her tail will cut off as the case may be."

Wednesday, Friday and Saturday, February 26th, 28th and 29th, are Ember Days.

A BOOK THE POPE DID NOT WRITE.

Even a quainter illustration of the power of the press is offered from Rome, whence the private Chamberlain of the Pope writes to the Standard, correcting a newspaper report current during the past month that the present Pontiff once wrote a book which was placed on the Index. The explanation given is that the book in question was written by an obscure Perugian priest called Paoletti, who was well-meaning but half demented, and that Cardinal Pecci, then Bishop of Perugia, suppressed it; but now, by some careless misreading, he became credited with its authorship. This is interesting, but that the Vatican should compose personal explanations for newspapers is perhaps even more so.—London Correspondence New York Times.

HAS REMOVED.

THE HIGH CLASS

tailoring firm of J. H. Tobin & Co., after 29 years sojourn at the Occidental, has removed to spacious apartments in the Crocker Building, Rooms 4 and 4A, where they will be pleased to meet their old friends.

☞ **Special Notice.**—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, The Faith of Our Fathers, The Catholic Belief, Catholic and Protestant Countries Compared, to our office, and I will guarantee to place them in the hands of our dissenting brethren. A CONVERT.

DELINQUENT CATHOLICS.

It is very singular that friends of delinquent Catholics, who knowingly and voluntarily forfeit all claims upon the ministrations of the church at death, should become so censorious when the right of Christian burial is reluctlantly denied. Whatever hardship is worked to the feelings of mourning friends by the abstention of the ministers of religion from the last offices for the dead, the church is blameless. Her ordinances are explicit and unconditional. Upon the acceptance or rejection of them depends her attitude towards the mortal remains of the individual. The law is for all, priests and laymen, high and low. There is no escape from its operation. It is worse than stupid, therefore, to ask for its suspension in behalf of one, who lived and died in rebellion against authority.

THE STARS AND STRIPES.

The Catholics of Anderson, Indiana, recently dedicated their new church, completed at a cost of $40,000. Very Rev. Father Thorpe, of Cleveland, Ohio, Chamberlain of the Pope's household, delivered the dedicatory sermon. He touched eloquently on the functions and uses of churches, and alluded more eloquently to the relation that should exist between man, God and country. He pointed with pride to the great art window of the church, in which the stars and stripes were produced in the glass. The window is the only one in any church in the United States that has the stars and stripes in it.

CARROLL & TILTON.

The old firm of Carroll & Tilton have removed from Market street, near Fifth, to 811 Market street, near Fourth, in the Flood Building. They have an elegant store, and have for sale men's and boys' clothing, hats, caps, etc., at hard times prices. Read their advertisement on page 11.

DEASY BROS.

The well known firm of Deasy Bros. have removed from Market street to No. 20 Sixth street, near Stevenson. Their rent is lower and they can afford to give their customers the benefit when they need boots and shoes. Their advertisement is on page 16.

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Her Warning.

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Wife: "And don't forget, dear John, while you are doing it that you are a minister of the Gospel."

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Sixth Class—Maggie O'Meara, Sarah Wilkins, Mary Donovan, Rosie Guidi, Agnes Kenniff, Emma Snear.

Fifth Class—Elizabeth Pelegrini, Agnes Lonreiro, Mary Kelly, Eda Friscarini, Theresa Lang.

Fourth Class—Lena Caterina, Leonie Rhomer, Lottie De Andreis, Alice Messmer, Alice Kehoe, Kate Bassilio, Minnie Johnson, Annie Friscarini.

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Second Class—May Fitzgerald, Nellie McKenna, Lena Messmer, Olga Bratemos, Lizzie Menesini, Nora Capurro, May Pompilia.

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Third Class, Second Division—Atelien Demechili, Louis Callori, Milton Costa, Joseph Faria.

First Class--Willie Ryan, Dan McKenna, Denis Kelly.

PRIMARY DEPARTMENT.

John Fagan, Louis Ronterio, Frank Vito, Ralph Creagh, James O'Mara, Mario Calegaris, James Baldwin, Fred Thompson, Renaldo Jerifra.

The Protestant preachers are all for peace and want no war against *England*. It is about time for them to find occupation across the water amongst their "dear English cousins," with whom they are now in such strong sympathy.

We ought to consider him who has served God with more humility, mortification and purity of conscience a greater saint than one who has had more visions and spiritual favors.—St. Teresa.

Cathedral Parish.

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2nd Grade: Clara Pierce, Roima Connell, Louisa Lee.

BOYS.

3rd Grade: Ralph Spaulding.

2nd Grade: Willie Edgar, Frank Lamey, Willie Desmond.

1st Grade: Andrew Gorman, Chauncey Montgomery, Alphonsus Ballan, Bennie Neutwick.

MONOPOLY AND USURY.

At St. Bonifacius' Church it is usual to have a short discourse at the nine o'clock Mass on Sundays. The seventh commandment, "Thou shalt not steal," was the subject of last Sunday's instruction. Rev. John Dlag, C. SS R., who delivered it, took occassion to denounce the prevalence of monopoly and usury, saying in part:

"Robbery is not confined to people who attack you on the street and boldly demand your money. Some may be here in church listening to me who loan out money at exorbitant rates, and to secure their illegal gains are ofttimes forced to squeeze it from the pittance of the widows and the orphans. The money must be had at any cost. Others club together and form what is termed a monopoly. They buy up certain goods and then demand their own price, and by so doing in many instances cause untold suffering and hardship to thousands of fellow-beings. It is a sin that cries to heaven for vengeance.'

THE VESPER HOUR.

At Vesper-tide, I love to kneel and pray
In some bedimbly-lighted church, alone,
And raise my heart in fond, beseeching tone,
In meditation deep or tuneful lay
It matters not, my spirit guides the way.
The veil is rent, I pierce the realms unknown,
For through the eyes of Faith are beauties shown
And dear religion proves our beacon ray.
Enraptured there, I kneel before the shrine
In holy thought, resolved to sin no more.
Uplifted to the altar, fix my gaze,
My hopes, my cares, affections, all resign
To Him within the Tabernacle door,
The God whom we delight to love and praise.

—AILEEN MARIE MCDONALD.

England has at last realized that President Cleveland's message was not for political buncombe. John Bull is coming to the conclusion that arbitration is better than fighting any day—when the other fellow is just as big.

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COUDERT'S PLAIN TALK.

The International Lawyer says England Is the Bully of the World.

In speaking of the Venezuelan trouble, Frederick R. Coudert of New York, international lawyer and diplomatist, says England has been the bully of the world. Her policy has been one of aggression. She holds Gibraltar, and by that means has Spain by the throat. When France was tied up with Germany, England seized Egypt, as she had previously seized Cyprus.

In the event of trouble between this country and England, France would sweep into Egypt and Russia would march upon Constantinople. England, of course, is responsible for the Armenian massacres. England will not permit Russia to seize Constantinople and wipe the unspeakable Turk off the face of the earth, therefore thousands of Christians must suffer death John Bull has no friends, and Uncle Sam has no enemies. If there should be trouble between America and England the sympathy of all Europe would be with us, and the hand of every European nation would be raised against England.

The English government appreciates its friendlessness and helplessness, and because of that fact there will be no war. If war should come the map of Europe would be recast, and perhaps the map of Asia too.

DO YOU?

Do you appreciate and make the most of your opportunities to advance the Catholic faith? Do you realize the laity have a mission? Why are you not like the Michigan farmer in Father Elliott's book, who challenged a Protestant minister to prove his attacks upon the Church and frightened him into silence? Or why aren't you like the Catholic printer mentioned in Dr. O'Gorman's recently published history of the American Church? The man worked in an office where his religion was a constant source of ridicule and the butt of jokes. The Catholic, however, was able to explain and defend his belief and turn the laugh, and so impressed was one of his companions, J. M. Young, that he began to read and examine the Catholic faith, with the result that he became a Catholic, a priest, and finally Bishop of Erie diocese. You may not have exceptional opportunities to spread the faith. Do you make good use of such as you have? Are the Protestants who come in contact with you any the better for it?—*Paulist Calendar.*

Here is a suggestion as to the proper course for the A.P.A. folk to pursue in the pending unpleasantness between the United States and England. In case of war between the two countries let them enlist in the army that will inevitably be sent out to invade Canada. Once on the other side of the border they can attempt to join the enemy; not theirs, but ours. Then they can stand up and get shot, whether as deserters or opposing belligerents makes little difference. They have not yet made any public demonstration of eagerness for military work except as against a Catholic enemy of American institutions that exists only as a figment of their own imagination. But it is not too late to begin even now; as active armed hostilities cannot be entered upon for some months yet. By adopting the course we suggest they will be playing their true part and will rid this country of its worst prevailing pest.—*Catholic Standard and Times.*

How quickly we believe every flattering word of ourselves; how slow we are to believe that the praise of others is deserved.

The recent war flurries have enabled John Bull to spot his foes; but where are his friends?—*Call.*

The answer is easy: A.P.A.'s.

STUDENTS' SODALITIES.

College societies Elect Their Officers for the Coming Year.

The Sodality of the Immaculate Conception of St. Ignatius Church has elected the following officers: P. G. Butler, S J., President; Jas. Foley, Prefect; Cyril Williams, First Assistant; T. Fitzpatrick, Second Assistant; G. G. Fox, Secretary; Joseph Kelly, Censor; R. Tobin, Treasurer; E. Richards, Guardian of Candidates; William Breen, Al McCarthy, A. J. Mead, Librarians; F. Morton, F. Fenton, Marshals; A. Artigues, Organist; F. Newberger, Choir Director; T. McCurdy, Assistant Choir Director; Clarence Carrigan, Martin Merle, Vestry Prefects; F. Reichling, John Mulrenin, M. P. Lenon, R. Creighton, Luke J. Flynn, William Barry, James Kelly, J. V. Coffey, Councilors.

The Sodality of the Holy Angels has elected the following officers: P. G. Butler, S.J., Prefect; Robert Ryan, First Assistant; Herbert Hussey, Second Assistant; John A. Rourke, Secretary; Paul St. John, Treasurer; J. Barry, Censor; J. Barry, C. Conlin, Vestry Prefects; P. St. John, Assistant Vestry Prefect.

The success attending the male choir attached to St. Ignatius Church and composed mainly of former students of the college has induced Father Allen, the President, to form an orchestral society among the present students. Father Allen is an accomplished musician. With the limited work already undertaken, the new orchestral society is meeting with great success.

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REPORT OF ST. PATRICK'S CONFERENCE OF ST. VINCENT DE PAUL.

The annual report of St. Patrick's conference of the St. Vincent de Paul Society has just been issued by the officers. The year 1895 was commenced with $25 05 on hand, the receipts from all sources were $1578 55, and the total expenditures $1585 80. During the year 315 families, comprising 1178 persons, were relieved; 860 visits made and 94 situations found. The money expended for groceries and meat amounted to $1088 15; fuel, clothing, shoes, rent, board and sundries consuming the remainder.

Donations of various kinds, valued at $145, were distributed in addition by the Sisters of Charity, who solicit donations of material to make into underclothing. In this they are assisted by a number of ladies of the parish. Rev. Father Grey, the pastor, in December donated $150, in addition to other amounts given during the year. To Mrs. Flint of the Associated Charities thanks are also given for assistance rendered in investigating doubtful cases.

Every deserving family that applied for assistance received it. The present monthly income is but small and is derived from contributing members who pay 25 cents a month. The main support is derived from donations. St. Patrick's parish is the largest parochial division, in point of numbers, west of Chicago. The Father at St. Patrick's Church estimates that the average attendance on Sundays reaches 15,000. The parish bounds extend from First street on the east to Seventh street on the west, and from Market street on the north to Harrison street on the south.

Partially Mistaken.

"Say, mister," he called, with his head in the door of a Michigan avenue grocery, "do you own a hoss?"

"Yes, I own a horse," replied the grocer, as he looked up from his paper.

"And a wagon?'

"Yes; what of it?"

"Nuthin', 'cept you are mistaken about the wagon," drawled the boy. "Your hoss took a skate down the street about five minutes ago, and there hain't 'nuff of that there wagon left to make a club of it."—Detroit Free Press.

IT takes both grace and grit to get along pleasantly with people who never make mistakes.

A MISUNDERSTANDING.

The green servant girl, who makes strange and not always laughable blunders, is not found exclusively in American households. The European journals abound with incidents illustrating the difficulties of adapting girls reared in the country or in the slums of cities to the domestic arrangements of better-to-do people.

A French journal records that a lady of Paris, who had taken into her employ a stout country girl, said to her:

"Marie, I will give you 300 francs a year and dress you."

The next morning after the girl's entry into her service the lady, on awaking, rang for her domestic. There was no response.

She rang again and the girl did not appear. Then the lady went to the girl's room and found her still in bed.

"Marie," she said, "when I rang for you why did you not come?"

"Oh, I heard you," said the girl, "but it was a part of the agreement that you should dress me, and I was waiting for you to come and do it."

—*Youth's Companion.*

A Sister's Hundredth Birthday.

Sister Helen Joseph West, of the Oblate Sisters of Providence, celebrated the hundredth anniversary of her birth recently at St. Francis' Convent, Baltimore, Md. At the age of 42 years Sister Helen entered the order of the Oblate Sisters. In 1887 she celebrated her golden jubilee. Up to a month ago she was as active as any of the Sisters, but a general decline of her health set in, and now she seldom leaves her room.

SUPPOSE the name HOLY CATHOLIC CHURCH is substituted for "Protestant Episcopal Church," as some propose, it will not be so called popularly. Amid so many sects which belong to the "Holy Catholic Church" of the Apostles' Creed, there must be some way of distinguishing each. We should have to write Holy Catholic (Protestant Episcopal) Church. That is too long. Let us have something short and distinctive if a change is to be made.—The Independent.

WE have a suggestion. For the sake of convenience let the sects recognize us as the standard. Then they can name themselves in the order of merit "near," "nearer," "nearest." The Holy Catholic (Protestant Episcopal) Church would then be boiled down, in newspaper parlance, to the Nearest Church.—Catholic Times.

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General Intention for February, 1896.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE REVIVAL OF THE CHRISTIAN SPIRIT.

The Christian Spirit is the spirit of Christ, which is the reverse of the spirit of the world. The spirit of the world is summed up by St. John in the three-fold lust—"the lust of the flesh, the lust of the eyes, and the pride of life;" that is, sensuality, avarice and pride. The spirit of Christ is self-denial, detachment from earthly goods, and humility.

The world seeks riches, pleasures and honor; Christ sought the contrary. Being the Creator and Lord of all things, He came into this world in the poverty of the crib; He lived in poverty; He died in poverty. While "the foxes have their holes and the birds of the air their nests, the son of man had not where to lay his head." He preached poverty and detachment from all earthly things: "Blessed are the poor in spirit, for theirs is the kingdom of God." "Woe to the rich." "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

Christ practised and preached self denial. He bore all the hardships incident to a life of poverty and hard labor; freely chose the way of suffering and the painful and ignominious death of the Cross. "Having joy set before Him He endured the Cross, despising the shame." The same way He has pointed out to us: "If any one will come after Me, let him deny himself, and take up his cross, and follow Me."

In like manner, Christ condemned the spirit of pride by His self-abasement. He concealed the glory and majesty of His divinity. "He emptied Himself, taking the form of a servant. . . . He humbled Himself, becoming obedient unto death, even unto the death of the Cross." He that humbleth himself shall be exalted; that is His teaching.

This is the true Christian Spirit—contempt of the world's riches, pleasures and honors. It is the spirit of Christ and of all His followers, the spirit that regenerated the world, that animated the saints and martyrs, that produced all that goodness and greatness and sanctity and enlightenment which the world has witnessed since Christ blessed it with His visible presence. "Send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth."

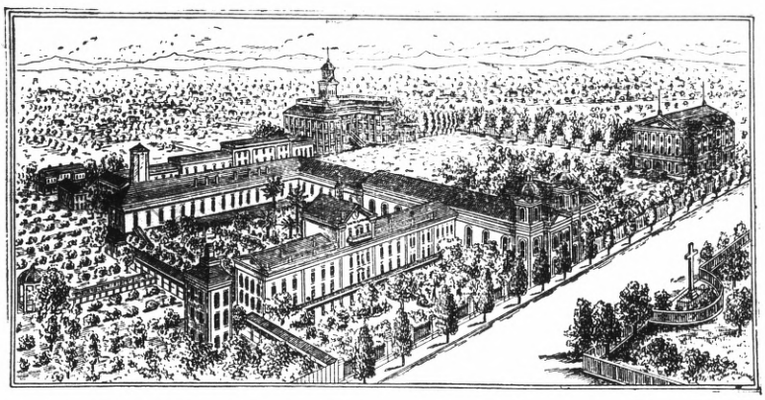
—Little Messenger of the Sacred Heart.

The howling dervishes of the A. P. A's. seem to have had a change of heart, they not only say that the Catholic Sisters are good and pure women, but they go so far as to say the men are not very bad either, and one even is willing to extend the right hand of fellowship to Rev. Father Yorke.

When the A. P. A's were vomiting their spleen and filth, Sunday after Sunday, in Metropolitan Temple and there was not a voice raised against them they commenced to think they were somebody, but, when the columns of the *Call* were opened to Rev. Father Yorke's pen they found they had reckoned without their host.

And now (tableaux) there is none so poor or mean as to do them reverence.

Mr. Thos. McCurdy is authorized to solicit subscriptions for this paper.



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HOW TO BOIL POTATOES.

New potatoes are made watery by being laid in cold water, but in the winter and spring they should be peeled and laid in cold water an hour or two before they are cooked. Put them into boiling water with salt in it, and allow thirty or forty minutes for boiling, according to size. Have the potatoes of uniform size, otherwise the small ones will be done before the larger ones are cooked. When they are done through, pour off every drop of water and take the kettle to the door or window and shake them. Shaking them in the open air makes them mealy. Set the kettle on the back of the stove, cover them up with a clean towel, and let them stand while you are dishing the dinner. Take them up with a spoon and serve smoking hot. There is no vegetable that gains more by being prepared with due attention than the potato. The difference between a soggy, water-soaked potato and one that is properly cooked, is greater than many cooks realize.

REST FOR BODY AND MIND.—A sick person should be kept in bed, and a very sick person should not be allowed to leave it for any purpose whatever. Appliances can be obtained which render it unnecessary, and these should be used. All exertion should be avoided as far as possible. The bed can be arranged and the sheets changed with very little movement. A good nurse will make every motion tell, and not worry her patient with futile ones. Rest of mind is as important as rest of body. Worries, large and small, must be kept at a respectful distance. If things go wrong in the household, or at the office, the invalid cannot help it, and should not know of it.

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HOW TO MAKE AN INVALID'S BED.

Having the bedding at hand, pin the lower sheet in place, stretching carefully and pinning underneath the mattress, that the smooth surface beneath the patient may not be readily worked into wrinkles. Now fold the draw sheet crosswise and lay on the under. Pin on each side to mattress and spread on the upper sheet, leaving a little loose for the feet and long enough to turn over blanket at top. Have the blanket long enough to tuck around patient's neck and counterpane long enough to fold over the same length as sheet, the blanket less.

Beat up pillow smooth. Then turn back counterpane, blanket and sheet, leaving the sheet folded so that it wil come next to the chin. In changing the bed where the patient is too weak to be removed, roll carefully to one side of the bed, putting one hand against the invalid's shoulder and the other against the hip. Now, keeping the patient well covered, unpin lower and draw sheets on the vacant side and roll up against the patient in lengthwise folds. Replace with fresh sheet and draw, pin smoothly in place, roll the patient gently over on the clean side, still protected with upper sheet, unpin and take off soiled lower sheet, pull the fresh ones in place and pin. Now put clean upper sheet over the soiled one, tuck in and then reaching under remove the soiled one. Lift the head gently and change the pillows, beating and smoothing as before.

To change the nightdress roll up the skirt part to the shoulders, take off sleeves, slip over head and off. Have the fresh one ready, warmed and aired. Put arms in first, then lift over the head, pull down under the shoulders and smoothly under the hips, and you will have your patient freshly changed with comparatively little trouble to the nurse and with infinite comfort to the patient.

GRILLED SIRLOIN STEAK.—Cut a steak an inch thick from the sirloin. Brush it over both sides with warmed butter, season with salt and pepper and grill from fifteen to twenty minutes. When sufficiently cooked lay the steak on a very hot dish, place under and over it some dainty little pats of epicurean butter, surround it with a border of smoking-hot potato croquettes and serve at once. To make the epicurean butter, put about two ounces of perfectly fresh butter on a plate, and work into it thoroughly and patiently, with the point of a knife, a rather high seasoning of cayenne, mushroom powder, mixed herb powder, lemon juice and minced parsley, with a pinch of salt; then set the butter in a cold place, and when quite firm stamp it out in tiny shapes and use.

The heart is drowned in much drink. The excess of drunkenness is compared to the danger of the sea, in which, when the body has once been sunken like a ship, it descends to the depth of turpitude, overwhelmed in the mighty billows of wine; and the helmsman, the human mind, is tossed about on the surge of drunkenness, and is buried in the trough of the sea—St. Clement.

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HAPPY MOMENTS.

CALENDAR.

FEBRUARY, 1896.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Saturday. St. Ignatius, Bp. M. (107). St. Bridget, V. Ab. (Ireland, 523).
All for Jesus.
2. **Sunday. Septuagesima.** St. Cornelius, Centurion, (90.)
Spirit of sacrifice.
3 Monday. Purification B. V. M. St. Blaise, Bp. M. (316).
Faith.
4. Tuesday. Prayer of our Lord. St. Andrew Corsini, Bp. (O.C., 1373).
Patience in trials.
5. Wednesday. Three Japanese Martyrs (S. J., 1597) St. Philip of Jesus, M. (Minorite)
Respect the poor.
6. Thursday. St. Titus, Bp. (94). St. Dorothy, V. M. (304).
Unselfishness.
7. Friday. FIRST FRIDAY. St. Romuald, Ab. (1207).
Pray for Missions.
8. Saturday. St. John de Matha, F. (Trinitarians, 1213).
Pray for sinners
9. **Sunday. Sexagesima.** St. Apollonia, V. M. (249).
Pray for sufferers
10. Monday. St. Scholastica, V. (O. S. B., 543).
Simplicity.
11. Tuesday. Seven Servites, FF. (1223). B. John de Britto, M. (S. J., 1693)
Love our Lady.
12. Wednesday. St. Agatha, V. M. (257). St. Eulalia. V. M. (304).
Spirit of prayer.
13. Thursday. St. Catharine de Ricci, V. (O. S. D, 1590).
Avoid bad company.
14. Friday. St. Cyril of Alexandria, Bp. D. (444). St. Valentine, M. (306). *Persevering prayer.*
15. Saturday. BB. J. B. Machado, S. J., and Com., MM. (1617).
Mortification.
16. **Sunday. Quinquagesima.** St. Onesimus, Bp. (Disciple of St. Paul).
Confidence in God.
17. Monday. St. Fintan, Ab. (560).
Trust God's mercy.
18. Tuesday. St. Simeon, Bp. M. (107).
Suffer cheerfully.
19. Wednesday. **Ash Wednesday.** St. Conrad of Placentia (1351).
Reparation.
20. Thursday. St. Eucherius, Bp. (778). Mildred, V. Ab. (650).
Pray for the Pope.
21. Friday. Holy Passion of our Lord. B. Diego Carvalho, M. (S. J., 1624).
Forget self.
22. Saturday. St. Peter's Chair at Antioch. B. Isabella, V. (1270).
Pray for Bishops.
23. **Sunday. 1st in Lent.** St. Martha, V. M. (252).
Love of the poor.
24. Monday. St. Peter Damian, Bp. D. (1072). Vigil of St. Matthias.
Fear worldliness.
25. Tuesday. St. Matthias, Apostle (65). St. Walburga, Ab. (780).
Seek to be unknown.
26. Wednesday. Ember Day. St. Margaret of Cortona, Penitent, (O. S. F., 1297).
Spirit of penance.
27. Thursday. St. Leander, Bp. (Seville, 596).
Sorrow for sin.
28. Friday. Ember Day. Holy Crown of Thorns. St. Oswald, Bp. (York, 922).
Gentleness.
29. Saturday. Ember Day. St. Dositheus, Solitary (VI. Century).
Love solitude.

EXPLANATION: The number after a Saint's name is for the year A. D. Boldfaced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S D. —Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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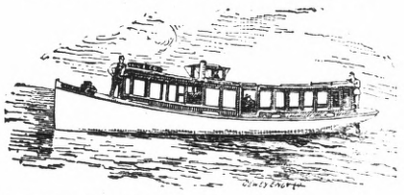

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1703 Page street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

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St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m.. 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benedlction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a.m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7.30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10.30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

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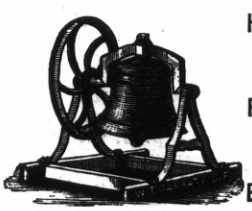

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